county expense and in Greene County ninth grade work is offered in only one school. Macon County has one high school. Teachers salaries for Negroes were miserably small and attracted only the poorest type of teacher. The teachers contacts are practically as limited as those of her pupils. Shut off from participation in the white world by the caste line, the teacher was forced to be cut off from participation in the larger Negro world by lack of communication and reading. In one school Dr. Raper found no one could tell him who Booker T. Washington Williams was named for. In other schools, names of leading American Negroes were unknown.

Attitudes toward education were those bred by the social system in which parents and children lived. Ninety per cent of the Negro farmers were a highly mobile tenant population which shifted annually from community to community and farm to farm. Children often did not enter school until moving time was over. Older boys had only a few weeks in the schoolroom before they were needed as plow hands. The cotton crop took precedence over the school as it did over everything else. Dr. Raper expressed the value of “a Negro school teacher in the rural community who can instill a feeling of self-respect and confidence into Negro children is doing a work of first importance for the local white mass mind and the local Negro mass mind and can escape the deadening impasse of predestined racial determinism only by the production of Negroes in these rural areas whose personality gives the lie to the theory which the whites profess and which the Negroes nominally accept.” There are few teachers prepared to perform the function Dr. Raper extols. The schools in Greene and Macon Counties are an introduction to peasantry. The instruction received there is superficial and the individual reaches maturity with a vision that never reaches beyond a mule’s back, an experience limited to cotton growing, and a technique for survival his father learned from experience.

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ABSTRACTS AND DIGESTS

(D. A. Wilkerson and Mary A. Morton)

“Recommendations of the Presidents of Land Grant Colleges for Negroes,” School and Society, 43: 443–46, Mr (28) 1936. (Digest)

The Conference of Presidents of Land Grant Colleges for Negroes and Affiliated Institutions, meeting in Washington, D. C., on November 18–20, 1935, adopted recommendations to the effect that: (1) Negro college educational programs should emphasize techniques by which Negroes might utilize their organized consumers’ power to improve their economic status. (2) There is grave need for a national survey of occupational opportunities for Negroes. (3) Negro colleges should study and adapt their programs to the shifting occupational demands of an ever-changing industrial and social order. (4) In addition to pure economics, colleges should emphasize the implications of economic phenomena and movements for improving the Negro’s status. (5) Emphasis should be given to the fundamentals of citizenship and to practical politics. (6) To students and Negro residents throughout the state available governmental services should be interpreted as very practical procedures and tools of everyday life. (7) Educational programs should make special provisions designed to improve the quality of rural life. (8) Especial effort should be made to se-
cure an equitable division between the races of all federal funds and matching state funds which are or shall be appropriated for the work of land-grant colleges in states with dual school systems. (9) Each land-grant college should have a field agent or contact man to integrate the college program with practical demands in the state at large. (10) A state-wide committee of laymen should be formed in each state to support the program and functions of the land-grant college for Negroes and similar institutions. (11) There should be appointed for the seventeen Negro land-grant colleges a commission of curriculum evaluation and planning, its work to cover a period of five years, partial reports to be made annually. (12) A continuation committee should be appointed to effect the recommendations of the Conference and to act for the parent body when the latter is not in session. (13) There should be organized immediately "An Association for the Improvement of Public Education for Negroes" which would seek to co-ordinate all private and public organized efforts to improve educational provisions for Negroes. (14) Negroes should have, everywhere, representation on governing boards which have to do with their civic, educational, social, and spiritual life. (15) Philanthropic foundations which have subsidized programs designed to improve the education and general social life of Negroes should, instead of withdrawing or curtailing their support, increase their financial assistance to education for Negroes, and direct their efforts in newer and more varied channels. (16) Colleges should establish new programs and techniques to meet the needs of boys and girls who are stranded between school and employment. (17) In the interest of Negro youth, the services of the Conference should be placed at the disposal of the National Youth Commission of the American Council on Education. (18) Definite plans of guidance should be inaugurated so as to direct Negro students of academic and scientific promise into graduate and professional fields. (19) Land-grant colleges should plan research outlets for the creative abilities of Negro scholars. (20) The Conference of Presidents of Land Grant Colleges for Negroes and affiliated institutions should meet in November, 1936, at the Virginia State College, Petersburg, Virginia.—D. A. W.

"Reading for Negroes," Library Journal, 61: 369, My (1) 1936. (Digest)

At a conference of Negro librarians of Texas, sponsored by the Division of Negro Education of the State Department of Education, and held at Prairie View State College on March 19, 1936, the following resolutions were adopted:

Resolved That: (1) There should be a definite state library extension service for Negroes; (2) this service should be a part of the Texas Library and Historical Commission at Austin, Texas; (3) there should be at least one Negro state library organizer; (4) this person should be a trained librarian with experience and knowledge of Texas; (5) this person should act in the capacity of an adviser; and

Further Resolved That it shall be of interest to every educator, regardless of race, to get behind this movement through personal contact, legislation, state educational programs and any other method that may develop interest in this subject.

D. A. W.


Using as subjects 238 students of sociology at the University of North Carolina, and employing a modification of Bogardus’ technique for measuring social distance, the investigator sought to answer the following questions: (1) “Will the student indicate a preferential relationship for the well-educated though ethnically different person?” (2) “Do later ratings indi-
cate any change as compared with ratings given two months earlier?" The subjects, mostly of Northern and Western European ancestry, and 78 per cent of whom were of Southern (American) upbringing, comprised two groups: one of 182 students enrolled in a course which devoted much study and discussion to problems of race, and a "quasi-control" group of 56 students enrolled in a previous course which did not focus upon race problems as such.

To these students there was presented a mimeographed sheet listing twelve ethnic types in the following order: Greek, American, Indian, English, Mexican, French, Turk, Japanese, German, Chinese, Negro, Polynesian, Italian. They were asked to think of these peoples "in terms of (1) college education or its equivalent and (2) poor or ordinary education, meaning sixth-grade level or less." With these categories as successive frames of reference reacted to separately, they were requested to check "the closest contact I would willingly allow for each race." Selection was to be made of one of the following degrees of social distance, to each of which an arbitrary scale value was assigned: "close kinship or intermarriage, 6.00; club membership or fraternization, 5.00; neighborhood contacts, 4.00; employment tolerance, 3.00; citizenship only, 2.00; visit country only, 1.00." Reratings, not previously announced, were secured after an interval of approximately two months. All schedules were returned unsigned, code numbers being used to preserve anonymity and still permit the pairing of earlier and later ratings.

(1) Differences, for a given race, between ratings given those of "poor or ordinary education" as contrasted with those of "good or college education" reflect preference, "on paper," for the better educated group. Increased educational status operates to increase the degree of social intimacy by an average of 0.77 of a scale step. "The range of this increased tolerance extends from the Negro whose higher educational status advances him one-half step (0.45) to the Italian who gains an entire step (1.06)." Caste attitudes and traditional stereotypes probably operate to curtail the influence of increased educational status upon preferential ratings for Negroes. This is true, likewise, in case of the Turks, who gained only two-thirds of a step. (2) Reratings, after two months, "indicate that the second appraisal is more liberal than the earlier one. This is especially true of the 182 students who had given considerable thought to race problems."

In interpreting the results of his experiment, the author insists that "no warrant can be found in this study for the assumption that evaluations and prejudices are lifted very far by educational considerations, however much they may be loosened for later dislodgment. Appraisals of other human beings, especially those who are different, tend to remain embedded in the emotional matrix into which they have been pressed by stereotype and symbol, by tradition, and by that essence of all negative emotions, fear."—D. A. W.


Poetry, long a favorite means of literary expression among all peoples, reflects the life and conditions of the times because the imagination of the poet is circumscribed by the prevailing social heritage. It becomes valuable for sociological analysis because it expresses, either implicitly or explicitly, the feelings and attitudes of groups, and furnishes a valuable source for the study of human nature. In other words, poetry is in reality a transcript of life.

The volume of Negro poetry is relatively small even though poetry has been the favorite medium of literary expression utilized by Negro writers. The black race has as yet produced no
outstanding poet, though individual Negroes have published some poetry of merit. The earliest Negro poet was Jupiter Hammond. He was followed by Phillis Wheatley, who published a volume in 1773. From then until Paul Laurence Dunbar's death, in 1906, some thirty Negroes published poems. By 1916, there had appeared some 173 titles in English and others in French and Spanish. Since 1916, due to a number of factors, poetry has become increasingly important as a type of literary expression, and as a result a number of important volumes of Negro poetry have appeared. Along with them, due to artificial stimulation, there has been produced a body of verse which is of doubtful quality.

The evolution of race consciousness among Negroes is reflected in their poetry of the different periods. The poetical verse of the pre-Civil War period was in general incoherent, crude, imitative, and conventional. Religious exhortations and eulogies were prominent. Prior to 1830, it expressed satisfaction of status and appreciation of opportunities offered by white civilization. There were few complaints of bondage, little militant sentiment of race pride and racial solidarity. These early Negro poets were not race conscious. After 1830, however, this complacent attitude tended to be supplanted by complaints against bondage and racial discrimination, and melancholic longings for freedom. Negroes were slowly developing race consciousness and were interested in obtaining certain rights and in raising their status.

Negro poetry appearing during the period from the Civil War to the World War expressed the same attitudes of acceptance and complaint as that of the earlier period. Religious themes still dominated. Most of the poetical works of Paul Laurence Dunbar, often referred to as the only meritorious American Negro poet, are characterized by an attitude of satisfaction. In only two of his poems is there a note of bitterness or dissatisfaction with his status. However, a number of poets during this period varied from this pattern. As a result of unrest following emancipation, the theme of race received a great amount of consideration. Complaint about status, pleas for greater opportunities, and pleas for more equality abound in the poems. But there is little bitterness, and few demands upon the white race are made.

In the Negro poetry published after the World War, race consciousness is expressed more frequently than in the earlier periods. While some of these modern poets accept the definition of the situation with but few complaints, the prevailing tone in this verse is that of protest and belligerency. There are many evidences that Negroes are becoming more race conscious. Many of the modern Negro poems express a desire on the part of the Negro to escape the isolation of race and caste. Others reflect growing race pride by singing of the beauty of the pure Negro or the mulatto type. Still others, expressive of mental conflicts prevalent in the life of the race, show that the Negro is reflecting upon his experiences. Much is said in modern Negro poems about the great accomplishments of the race. At present, Negro verse expresses militant race consciousness, attitudes of hostility, open defiance, and retaliation. Negroes are no longer willing to submit calmly to suppression, but are determined to fight back.

In conclusion, it might be stated that, despite the tendency for a few contemporary Negro poets to disclaim any interest in the race question, the vast majority of the contemporary Negro poetry is highly race conscious. Most of the verse is limited by the racial boundary, and is, therefore, concerned with the polemic aspects of race. In so far as these Negro poets are interested in particular groups and in speaking for the Negro, they defeat the sense of artistry.—D. A. W.

The social organization of the Deep South consists of two different types of social stratification which are ordinarily considered antithetical. They are: (1) a “caste” system, which inflexibly prohibits movement between the two groups and intergroup marriage, and (2) a “class” structure, which sanctions movement of individuals from one group to another and at least certain kinds of marriage between higher and lower classes. Accommodation between these two kinds of vertical structure has been achieved by “class” stratification within the inflexible boundaries of each the Negro and the white “caste.” Though the upper class Negro considers himself and is recognized as higher in class than the lower white groups, still, his position in the social structure remains that of a “nigger,” lower in “caste” than the poor whites. In a crisis, solidarity of the white groups would be maintained by repudiation, on the part of the supraordinate white class, of any claims by any Negro of superiority over lower-class whites. This would be true even though the admission might be made privately that the Negro was superior to certain of the lower-class whites.

A significant feature of this social organization is the “skewness” which characterizes the distribution among the several classes of members of each caste group. On a scale extending from the lower to the higher classes, the proportionate distribution of Negroes varies inversely with that of whites, with the result that, despite overlapping, the class status of most whites is higher than that of most Negroes, and vice versa. Gradually, however, as a result of the economic, educational, and general social activities of the Negro caste, these distributions are becoming less and less asymmetrical. Carried to its logical end, this tendency would produce a social structure characterized by “parallelism,” involving no fundamental disturbance of the class structure within either group, but effecting approximate equivalence between corresponding “classes” within each the Negro and the white “castes.”

The present and past political behavior of the South is to be understood in terms of the maintenance of the caste lines, and as an effort to prevent the continued elaboration and segmentation of the class groups within the lower caste. The unequal distribution of school funds and privileges, the operations of the courts, the activities of the police—in fact, the pattern of all social institutions in the South, reflect the same conscious or unconscious maintenance of control by the supraordinate white caste. Very probably also, the instability of many upper-class Negroes (as compared, let us say, with the Negroes of the lower positions) may be due to the instable and “skewed” social position which they hold. They are always “off balance” and are constantly attempting to achieve an equilibrium which their society, except under extraordinary circumstances, does not provide for them.—D. A. W.


Crooks, of Hampton Institute, reports the results of the administration of the Ishihara test for color-blindness to 2,741 American Negroes (2,019 males and 722 females) ranging in age from seven to seventy.

Of the entire group of 2,019 males, 79 (3.91 per cent) are color blind. The incidence of green blindness, 2.87 per cent, and that of red blindness, 1.04 per cent, are in the ratio of almost 3:1. This ratio is in accord with those found in other racial groups by von Planta (European Whites), Miles
(American Whites) and Clements (Indians).

When Crooks’ figures are combined with those of other reports, there results a total of 119 color blind males in 3,134 American Negroes, or an average color blindness incidence (C.B.I.) of 3.75 per cent.

Of the 722 Negro females tested, one incompletely color blind subject was found. Combined with other figures, this gives an average C.B.I. for American Negro females of 0.36 per cent.

In recognition of the racial mixture of the American Negro group, Crooks classified his color blind subjects according to genealogical diagrams and geographic situation.

The genealogical approach (using Herskovits’ eight classes) shows the highest percentage (31.6) of the 79 color blind American Negro males to be “More Negro than White plus Indian.” The second highest percentage (20.4) are “More Negro than White.” At the two extremes of Herskovits’ classification, the “Unmixed Negro” group shows 11.4 per cent color-blindness, and the “More White than Negro plus Indian” group shows 0.0 per cent.

The only color blind American Negro female falls in the category “More White than Negro.”

Classification of the 79 color blind males according to geographic situation, shows them to be distributed among four arbitrary geographic divisions in somewhat the same ratios in which the members of the normal group are distributed. When this result is compared with findings for other racial groups, it seems that locality has no influence upon the incidence of color blindness.

The author concludes that: (1) There are distinct and definite racial differences in the incidence of color blindness; (2) the American Negro is apparently a new racial entity with its own constant C.B.I.; and (3) geographic location has no influence, apparently on the C.B.I. of a racial group.—M. A. M.


Krieger limits his discussion to a comparison of the right of race in the school life of the United States and Germany. It is his belief that although conditions in these two countries may appear to differ, valuable conclusions may be drawn from a comparison of the school laws of the United States which refer to the Negro race, and the German school laws referring to the Jewish race. The results of this comparison may be summarized as follows:

In the United States there are some states which have stated no decision upon the matter of segregation in schools on the basis of race. Others have expressly forbidden such segregation. A legal separation of white and Negro school children is most pronounced in sections where Negroes exist in large numbers. Several states forbid the instruction of white pupils by Negro teachers and of Negro children by white teachers. The school law of California is an especially interesting example of the occasional practice wherein the establishment of separate schools is left to the local educational authorities.

In Germany, the race problem in schools is connected with the Jewish race, only. At the time of the writing of this article, the school law in question had not yet been published. According to official statements, special Jewish elementary schools will be established in the future, wherever there are as many as 20 Jewish children. Racial kinship of teacher and pupil is to be preserved in all cases. The conception of “Jew” is that of the Nürnberg Laws, i.e., Jew = pure Jew or half Jew up to 50 per cent; if only one grandparent is Jewish, the
person concerned is regarded as German. It is evident from this that the conception of "Negro" in the United States is far more strict than the legal conception of "Jew" in Germany.

In concluding, the article presents quotations from the school laws of the United States in which it is stated that the association, in the schoolroom, of children of different races destroys the community spirit.—M. A. M.


Numerous comparisons of the results of intelligence tests administered to comparable groups of white and Negro groups have shown that the former group almost invariably makes the superior average score. This fact has led many to conclude that racial differences in intelligence have been demonstrated, adequately, and that the American Negro is inferior, inherently, to the American white.

Witty and Jenkins, reasoning from this generally accepted hypothesis, present the following corollaries to be tested:

1. In a mixed group such as we have in the United States those individuals having the largest amount of white ancestry should on the average stand higher in tests, other things being equal, than persons of total or larger amounts of Negro ancestry.

2. Negroes who make the very highest scores on intelligence tests should be those who emanate from admixtures predominantly white.

Corollary 1 was evaluated in terms of the results of the 10 published investigations which deal with the relationships of Negro-white ancestry to standing on intelligence tests. The typical procedure is to separate Negro subjects into groups on the basis of skin color and to compare the average intelligence test scores of the groups. Herskovits questions the validity of this method, on the grounds that it has been demonstrated, adequately, that the racial composition of the individual Negro cannot be determined accurately by the degree of pigmentation. He and a few others have utilized the anthropometric approach to the study of the problem.

The authors present the results of these studies, analyzing the methods employed and the conclusions reached. The results are contradictory. Davenport and Strong have found that the "pure Negro" group is superior; Klineberg concludes that the NNW (more Negro than white) group is superior; Ferguson and Young find the NWW (more white than Negro) group superior.

The investigations of Klineberg, Herskovits, and Peterson and Lanier, using the anthropometric approach, suggest a negative, but insignificant, relationship between mental test performance and Negroid characteristics.

Witty and Jenkins propose a crucial study of Corollary 1 which would involve study of a large number of unselected subjects, the utilization of anthropometric and genealogical data, and a clear and adequate statement of the socio-economic status of the groups compared. According to them, no one of the studies cited conforms to these requirements; nevertheless, it appears that Corollary 1 is at present indefensible. "One must conclude, tentatively, therefore, after examination of available data, that superior intelligence test ability is not exhibited by those Negroes having the largest amount of white ancestry."

Corollary 2 was tested in connection with a recent study of Negro children of superior mental-test ability. Of the 8,000 Negro children of the Chicago public schools surveyed, 103 had Stanford Binet intelligence quotients of 120 or above. Genealogical data secured from the parents of this group show two-thirds of the children to be of pure Negro, or predominantly Negro, ancestry. This proportion held both for the superior group (IQ 120 and above) and for the "gifted" group
indicate general white
strated."

In concluding, Witty and Jenkins write as follows:
The hypothesis of Negro inferiority must
stand or fall in respect to its consonance
with logical corollaries such as those stated
above. Since these corollaries appear un-
demonstrable, one may conclude tenta-
atively that the differences in the average
test scores of American whites and Negroes
are not to be attributed to differences in
inheritable intelligence. Furthermore, one
may conclude that the technique involving
test score comparison is at present specious
as a definitive single approach in racial
studies.

M. A. M.

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